

# GUIDE

TO

## CHRISTIAN PERFECTION.

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### WHAT IS CHRISTIAN PERFECTION?

If we would successfully exhort Christians to go on to perfection, we must show what that perfection is; for no one will be likely to attain to it, till it be defined, and laid clearly before his understanding.

We have, as Methodists, in general, adopted the views of the Rev. John Wesley on this subject; not because they are his views, but because he has given us the doctrine of the New Testament on this point, and that more clearly than any other writer within the compass of our knowledge. We therefore give, at the commencement of our work,—to answer as a standard,—his definition of Perfection, in his Sermon on Hebrews vi. 1; “Let us go on to perfection.” His words are:

1. “I do not conceive the perfection here spoken of to be the perfection of angels. As those glorious beings never left their first estate, never declined from their original perfection, all their native faculties are unimpaired; their understanding, in particular, is still a lamp of light; their apprehension of all things is clear and distinct, and their judgment always true. Hence, though their knowledge is limited, (for they are creatures,)—though they are ignorant of innumerable things, yet they are not liable to mistake; for their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding, so that all their actions are suitable thereto; so they do, every moment, not their own will, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistake is as natural as ignorance, who cannot think at all but by the medium of organs which are weakened and depraved, like the other parts of his corruptible body,—it is not possible, I say, for man always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof, his affections, depending on his understanding, are variously disordered. And his words and actions are influenced, more or less, by the disorder both of his understanding and affections. It follows, that no man, while in the body, can possibly attain to *angelic perfection*.

2. “Neither can any man, while in a corruptible body, attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. In like manner, his understanding was as clear as theirs, and his affections as regular. In virtue of this, as he always judged right, so he was able

always to speak and act right. But since man rebelled against God, the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes. Consequently, he cannot always avoid wrong affections, neither can he always think, speak, or act right. Therefore man, in his present state, can no more attain Adamic than angelic perfection.

3. The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance and error, and a thousand other infirmities. Now, from wrong judgments, wrong words and actions will often necessarily flow. And in some cases, wrong affections also may spring from the same source. I may judge wrong of you. I may think more or less highly of you than I ought to think. And this mistake in my judgment may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake, while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And in numberless instances it comes short of doing the will of God as Adam did in paradise. Hence the best of men may say from the heart,

‘Every moment, Lord, I need  
The merit of thy death,’

for innumerable violations of the Adamic as well as the angelic law. It is well, therefore, for us, that we are not under these, but under the law of love. Love is now the fulfilling of the law which is given to fallen man. This is now, with respect to us, the *perfect law*. But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.

4. “What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, ‘My son, give me thy heart.’ It is the ‘loving of the Lord his God, with all his heart, and with all his soul, and with all his mind.’ This is the sum of Christian Perfection; it is all comprised in that one word—LOVE. The first branch of it is the love of God; and as he that loves God loves his brother also, it is inseparably connected with the second, ‘Thou shalt love thy neighbor as thyself.’ Thou shalt love every man as thy own soul—as Christ loved us. ‘On these two commandments hang all the law and the prophets;’ these contain the whole of Christian perfection.

5. “Another view of this is given us in the words of the great apostle, ‘Let this mind be in you which was also in Christ Jesus.’ For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind, all his affections, all his tempers, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that *whatsoever things are holy, whatsoever things are lovely, are all included in the mind that was in Christ Jesus.*

6. “St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one undivided *fruit of the Spirit*, which he describes thus: ‘The fruit of the Spirit is love, joy, peace, long suffering, gentleness, fidelity, meekness, temperance.’ What a glorious constellation of graces is here! Now suppose all

these things to be knit together in one, to be united together in the soul of a believer, this is Christian perfection.

7. "Again: He writes to the Christians of Ephesus, of putting on the new man, which is 'created after God, in righteousness and true holiness.' And to the Colossians, of the 'new man,' renewed after the image of him that created him: plainly referring to the words in Genesis, 'So God created man in his own image. Now the moral image of God consists (as the apostle observes), 'in righteousness and true holiness.' By sin this is totally destroyed. And we never can recover it, till we are 'created anew in Christ Jesus.'

8. "St. Peter expresses it in a still different manner, though to the same effect. 'As he that hath called you is holy, so be ye holy in all manner of conversation.' 1 Peter i. 16. According to this apostle, then, perfection is another name for universal holiness; inward and outward righteousness; holiness of life, arising from holiness of heart.

9. "If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians. 1 Epistle v. 23. 'The very God of peace himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body (this is the literal translation) be preserved blameless unto the coming of our Lord Jesus Christ.'

10. "We cannot show this sanctification in a more excellent way than by complying with that exhortation of the apostle, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God; which is your reasonable service.'

11. "To the same effect St. Peter says, 1 Epistle ii. 5, 'Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.' But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

12. "Thus you experience that he whose name is called Jesus, does not bear that name in vain; that he does in fact, '*save his people from their sins*,' the root as well as the branches. And this *salvation from sin, from all sin*, is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only the negative part of the great salvation."

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During the late session of the New England Conference in Lynn, a special prayer meeting and a love feast were held, in reference particularly to the subject of sanctification. They were scenes of extraordinary interest. Several of the older ministers, and some of the younger, bore distinct testimony to the enjoyment of perfect love. Some had lately received a renewal of that evidence, and their spirit glowed with the holy influence. Prayer was offered with uncommon earnestness and faith, for a general outpouring of the Spirit. The place where we were assembled had witnessed many a precious communion of the saints of God, but, perhaps, never before witnessed a more glorious season. Many will long remember these meetings.

## MR. JAMES BRAINERD TAYLOR.

We had heard a good report of this young man before we saw any account of him in print; and in particular that his religious experience was uncommonly deep and fervid. He was represented as having partaken largely of the baptism of the Holy Ghost in his sanctifying influences. And we see no reason to abate any thing from our exalted opinion of his piety since we saw the Memoir. It is true that those who have written accounts of him, have made different representations of his character on some points. The difference has arisen, no doubt, from their views of the Theory of Christian Perfection. They all, however, represent him as deeply pious. We here introduce some extracts from his Memoirs.

"After addressing most earnest and affectionate exhortations to each of his sisters, he adds concerning himself, 'Of all others, I have most reason to praise the Lord, because he has kept me in perfect peace. Precious seasons; delightful hours I have enjoyed; and the remembrance of them is sweet. The Lord has manifested himself to me by his Spirit, and I *now* feel his presence; my heart is stayed on the Lord; Jesus is precious; and I feel an increased determination to give up all for Christ, for he is worthy.'

"Again he says: 'Thanks to my heavenly Father, I can write to you in a new strain. My former communications have been full of complaint, yet I did not tell you of half the distress which I felt on account of coldness in my Master's service, lest I should distress you with the narrative. But now I feel that I can never sufficiently praise the Lord for all that he has done for me. I will take the cup of salvation, and call on his name. I would also call on my soul, and all that is within me, to bless him for the great deliverance which he has wrought. Surely he has delivered me from the snare of the fowler—he has set my feet in a large place, and made me to rejoice in his great salvation. Never have I enjoyed so much in religion, as since the 23d of last April. That was, and ever will be a memorable day to me. The kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost, was then, if ever, set up in me. Praise the Lord for it! He is *all*. I am nothing. The glory of my salvation, from first to last, shall be ascribed to the Triune Jehovah.'

"To another he expresses himself thus: 'Since my arrival at Lawrenceville, I addressed to you a letter, testifying the goodness of God to my soul. I have now to say, to the praise of his grace, that he has continued his favors. At this time I enjoy an indescribable peace,—it passes knowledge, and yet it is a *blessed reality*. And it is now my earnest desire, that all Christians might strive for a deeper work of grace in their hearts.'

"It appears that the unusual religious excitement of this young man, awakened considerable attention, and was the subject of many remarks. Some called it enthusiasm; and others gave it the harder

name of fanaticism. It was alleged by some of his Christian friends, that he put in a claim to perfection, and much else of the same kind; while others reported that he had, after a while, acknowledged that he had been deceived in all this matter, through a failure diligently to search the scriptures. In reply to an inquiry, Whether he had made such an acknowledgment, he says: 'No, never. I am ready to testify to the world, that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, *faith of assurance, holiness, perfect love, sanctification*, —it makes no difference with me, whether they give it a name, or no name; it continues a blessed reality; and, thanks to my heavenly Father, it is my privilege to enjoy it. It is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever experienced.'

The above is clearly what we call Christian Perfection, though, as the writer says, it is not necessary to give it a name. But it is a pity that any should stumble on this point, when it is clearly the privilege of all to enjoy the *fulness of God*. This is not only necessary for every Christian, but it is peculiarly necessary for the minister of the gospel. Every student in theology should be impressed with its importance. These were the views of Mr. Taylor, and this grace enabled him to do more for the souls of men, in a few months, than many have done in a long life. We will give another short extract from the Memoir, touching this point, and hope that our young candidates for holy orders will profit by it.

"More and more do I feel the necessity of a fit and adequate preparation for the holy office—much, *very much*, yet remains to be done—many a *vacuum* needs to be filled. I would not daub with untempered mortar, but be thoroughly furnished, a workman that needs not be ashamed, rightly dividing the word and work of truth—a polished shaft in the quiver of the Almighty. But what am I? A worm, a creature of a day. May I not exclaim, 'Who is sufficient for these things?' But I do not despond. 'The Lord reigns, let the earth rejoice; let our souls be glad thereof. I may, or I may not live to enter the vineyard; about this I am not solicitous. My days are numbered; my destiny is fixed,—I would not alter it. Infinite wisdom is the directory I would choose. I said I am not solicitous. I would ever live, leaving the morrow to take thought for itself. The Lord of the vineyard knows the very laborers he designs for it. If I be one, here am I, Lord, send me; if not—amen. Any thing, or nothing, that God may be glorified and sinners saved. 'Bless the Lord, O our souls.'

"I rejoice that you enjoy such means of access to the throne of grace. Is it not the privilege of the Christian to rejoice evermore, and to pray without ceasing, and in all things to give thanks? Surely; for it is the will of God in Christ Jesus concerning him. And the

more childlike simplicity and godly sincerity, the more *free* will be the intercourse between heaven and our souls.

" My feelings of interest have been drawn out in an unusual degree towards the people in Saybrook. I feel as if it was the will of the Lord that I should make them a visit. Why is this? Let the Lord send by whom he will send, my prayer is, that he would grant them a great outpouring of the Holy Spirit, and that multitudes may be gathered into the fold of Christ. Help me to commit my cause to God, in whom I would commence, continue, and end every work. Make request if by any means I may have a prosperous journey, by the will of God, to come unto you; for I long to see you, that some spiritual blessing may be imparted to us, to the end that we may be more and more established, that is, that we may be comforted together by the mutual faith both of you and me.

" Since I wrote you last, I have enjoyed precious seasons in the closet; have had the privilege of sitting at the communion table, and of a truth I have fed on Christ by faith. It was a refreshing, blessed time! When shall we eat bread and drink new wine in the upper kingdom!"

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*Brief extracts from the Journal of Miss HANNAH SYNG BUNTING,  
who departed this life, in Philadelphia, May, 1832.\**

July 29, 1824. I shall be much exposed this afternoon. I tremble lest the fear of man should bring a snare. Lord, all my help must come from thee; for what can "earth and ashes do?" Reading a sermon of Mr. Wesley's, from "We know in part," silenced many of Satan's subtle reasonings. My Father, God,

" Lift up thy countenance serene,  
And let thy happy child,  
Behold, without a cloud between,  
The Godhead reconciled."

I feel an unusual panting after the whole image and full enjoyment of God. Nothing can hinder this work while the arm of Jehovah is on my side. I put myself under his almighty protection, and ardently pray to be settled and established in the faith.

Aug. 14. My heart is quite melted with the goodness of God. I rejoice that my eyes were ever blessed with beholding such wonderful displays of divine power, as were manifested in the silent grove.

\* We would inform the reader, that Miss Bunting, as she wrote without any thought of publishing, has paid but little attention to dates, any farther than to give the day of the month, generally.

Had I an angel's tongue, I could not fully paint the amazing works of the Almighty. I went to this meeting with a thirst to know more of God. Satan used his utmost skill to depress me. For some days he was too successful. So great was the view I had of my polluted nature, that I almost lost the clear evidence I before had of justification. With a sad heart, I took my seat in the congregation to hear Jacob Moore preach. His text was Rom. viii. 16. *The Spirit itself beareth witness with our spirit that we are the children of God.* I wept freely, and before he concluded his sermon, I regained my former peace. With this blessing in one hand, I reached with the other for full redemption.

On Sunday afternoon, Dr. Dunn spoke from 1 Thess. v. 23. "And the very God of peace sanctify you wholly," &c. The benches being wet, owing to a shower of rain, I was under the necessity of remaining in the tent. I feared that the passing and repassing of the people would dissipate my mind; but my whole soul was absorbed in the subject, and it did not disturb me. On Monday at eight o'clock, a love feast was held. Such testimonies I scarcely ever heard. After the sermon, the sacrament was administered. Solemnity sat on every countenance. In the afternoon, Dr. D. addressed us from John vii. 37. "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." I panted as the hunted roe for the cooling water brook. It appeared as though my heart would break with desire. He told us that *faith* is simply taking God at his *word*, and directed us to lay hold on the promises, and draw from the wells of salvation, entirely emptying ourselves of self-righteousness, that we might be filled with the Spirit, the living water in the text. I followed him with almost breathless expectation, sitting motionless, and "feeling an awe that dared not move." Satan suggested many obstacles, such as, "If you obtain the blessing of sanctification, you will soon lose it, and thereby dishonor God," with many others, too numerous to mention. But I was not to be defeated by his artful insinuations. At this juncture, these words were forcibly applied, "Believe that ye receive them, and ye shall have them." With an effort of faith I resolved in hope against hope, self-desperate, to *believe*, and leave the event with God. Immediately heavenly peace and love took possession of my breast, and with the poet I cried—

"Exults my rising soul,  
Disburthened of her load,  
And swells unutterably full  
Of glory, and of God."

The testimony of the Holy Spirit was *still* as the *midnight* hour, but *clear* as the *noon-day sun*. The first Epistle of John, iii. 20, 24, was powerfully applied to my case. On my way home, the enemy

again met me, and suggested a variety of painful temptations, such as, "You are going back to an alluring world, and must face various trials. You cannot stand long; even professors of religion will watch over you for evil," &c. This, with a deep sense of my own insufficiency, caused me to cry mightily to God, and my fears were calmed by this passage, "Who is this that cometh up from the wilderness, leaning upon her Beloved."

Aug. 20. I went to my class to thank God for his unspeakable gift, and openly avow before my brethren what had been wrought for me. The adversary suggested that I should be at a loss, and unable to express myself. Thank God I felt no lack. I find that speaking of his goodness strengthens my faith. Some little fruit concurs in confirming me that what I have of late experienced is no delusion. I begin now more fully to realize what a life of entire dependence on the *sinner's* only *Friend* is. I dare not take thought for the morrow: a piercing sense of my wants causes me to cry unceasingly for aid. I enjoy constant communion with the Father and with his Son Jesus Christ. Unbelief is taken out of my heart, and my soul feeds on angels' food.

Aug. 29. I possess great calmness of mind to-day. Although domestic matters are more confused than usual, they do not disturb me.

Sept. 12. I sensibly feel that my will and affections are fixed on God; he has no competitor in my bosom.

Sept. 30. I have glorious discoveries of the grand provision made in the new covenant for the complete salvation of my soul.

Oct. 14. My soul is filled with such faith as I never had before I eat the bread of heaven.

Although I am convinced of my own weakness, yet I feel no hesitancy in saying the clamor of sense is gone: my feet are on a rock that never can be shaken.

Philadelphia, Jan. 12, 1825. God was with me on my going out and coming in. My journey has been a benefit to my health. I would, if consistent, pray for my former health and vigor; but if it be more needful for me to linger out a life of pain, thy will, O God, be done.

For five months past, I have enjoyed a glorious liberty through believing. God has the sole possession of my willing heart. Many nights I have been so filled with love that sleep has forsaken my eyes. What solid bliss, to know that God dwells in my heart, and feel that he ruleth my will, my affections, my tempers and desires!

Feb. 18. The desires of my heart are enlarged, to be filled with all the fruits of righteousness. At love feast this evening, I was refreshed by hearing from Mr. Lybrand, that from side to side of Lancaster circuit there is a general inquiry among the people. Along

the banks of the rivers, on the mountains, and in the valleys, the God of power is manifesting himself in the conversion of multitudes. May victory succeed victory, until all nations shall speak one language, and every heart become the abode of the merciful God. I feel very importunate for my Sunday class. The advanced age of several of the girls requires their dismissal; and must I, after all, see them leave the school without a change of heart? Surely they will be overcome by the fascinations of this showy world.

Feb. 22. Felt my mind drawn out in prayer for one who is earnestly looking where she may find her Lord. One of my Sabbath scholars also came on Thursday last to request the privilege of attending class.

March 6. Went out this afternoon with the intention of visiting M. P.; but alas! she was *no more*. I shall not say what I felt: my painful feelings cannot be expressed. It was an awful event. How very different were my feelings afterwards, when conversing and praying with two pious, though afflicted widows: the contrast soothed my mind into a pleasing calm. I long for a yet larger measure of the mind of Christ.

March 10. When I contemplate the power and glory of the mighty Jehovah, I shrink back into my own nothingness. May I constantly realize his awful presence, and walk as under his all-seeing eye.

If acquainted with my own heart, I am advancing in divine knowledge, and daily pursuing after greater degrees of holiness. I can revert to the period when the fear of *death*, satan, and the cross, greatly distressed me. I have now a portion of love that casts out slavish fear, and feel constantly happy in the enjoyment of the Divine favor.

While God is my friend, pain and affliction will be pressed into my service. "Frost shall warm or fire cool."

April 1. Every day lays me under renewed obligations to love and serve God. When I consider my privileges, I fear my attainments are not proportionate.

Our respected father Wilmer, one of the first Methodists in America, and upwards of fifty years leader of a class, has gone to his long-desired home. During a painful illness, he enjoyed a *solid peace*, and in time of excruciating suffering affirmed, with emphasis, "*religion is true*; and if this be death, there is no pain in dying."

April 3. "Lord, thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over." Partook of the emblems of dying mercy. Love unspeakable filled my soul. The following words of Mr. Fletcher have been the subject of my serious contemplation: "*'Behold the man!'* Jesus rested his infant head on hay, and his dying head on thorns; a manger was his cradle, and a cross his death-bed." Surely such amazing

condescension demands my heart, my life, my all. Grant, O Lord, that my soul may be as a garden enclosed to all but thee.

Encouraged this afternoon in meeting my Sabbath scholars. Several of them appear deeply impressed.

April 30. Aid, Holy Spirit, in the important work of self-examination. I have been induced to leave my home in hope of improving my health. Meeting dear friends is highly gratifying; but I should not feel justified in leaving my home merely for my own pleasure. I desire to be more weaned from persons, places, and things. "I know that my Beloved is mine, and that I am his."

New York, May 6. Since I came to this place, God has been eminently near. The name of Jesus sounds most delightfully in my ear. I possess a peace in my soul, of which I would not be deprived for the universe. Glory, glory to God in the highest.

May 9. I have for some time been deprived of the means of grace. Went this morning to John street church, hungry for the word of life. I felt hearty contrition for my coldness, and promised, in the strength of my covenant-keeping God, to use in future all the circumspection and self-denial the gospel requires.

This evening had to appear rude, rather than spend the time in company. I had rather appear singular, than offend God by deviating in a single point.

May 11. I met in spirit with my dear bandmates, who assemble in Philadelphia, at this hour. How pleasant is Christian union.

May 12. Was at a private meeting held in the house of Mrs. Dando, who has long been a prisoner through bodily affliction. Mr. Jewett related a dream, which had afforded him great comfort in a time of severe temptation. He imagined he saw a tall tree, with thick foliage at the top, and a vine twining itself around the body. "Now, my doubting sister," said he, "though your faith be no thicker than a thread, let it twine closely round Christ, and you can have nothing to fear." The language of my heart was, Lord, give me "faith, with faith's increase."

(To be continued.)

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#### REASONS WHY EVERY CHRISTIAN SHOULD PERFECT HOLINESS IN THE FEAR OF GOD.

I. Nothing else will remove the depravity of our nature, which remains after justification. This is matter daily painful to the Christian. It is true that a change of heart, to some extent, takes place, when he accepts of Christ as his only Saviour. It is then that a change takes place in his moral tempers, dispositions and conduct both towards God and his fellow-creatures. But though the change is thus happily

commenced, it is not finished. It is true they are born again; but then they are only "*babes in Christ*,"—little children. And hence they are required to *grow in grace, and in the knowledge of Christ; to work out their salvation with fear and trembling; to cleanse themselves from all filthiness of flesh and spirit; to perfect holiness in the fear of the Lord.*

II. In nothing but the perfection of holiness can we find in both *nature* and *measure*, the peace and comfort which God designs for us, and which our spiritual and immortal nature requires. God made man that he might have intelligent creatures, capable of sharing in his own divine felicity. By transgression his union with God was sundered, guilt took possession of his breast, and peace and quiet fled. Every degree of remaining corruption is attended with a proportionate degree of unhappiness. The progress of sanctification

"Lays the rough paths of peevish nature even,—  
And opens in the breast a little heaven."

The peace of God, which passeth all understanding, then keeps the heart and mind tasting the happiness of heaven, and anticipating the kingdom of glory.

III. In no other way can we bring a full measure of glory to God. Nothing lies so near the heart of the Christian, even of the babe in Christ, as the *glory of God*. But every degree and kind of sin dishonors God. It is directly opposed to his nature and will. His soul hates it. Sin is enmity against God, it is not subject to his law, neither indeed can be. But no sin is more directly opposed to the nature and will of God than the inherent depravity of our hearts. And if we would glorify him, we must obey that command, "Son, give me thy heart," thy *whole heart*. If we would glorify God, we must present ourselves unto him as those who are alive from the dead, and our members as instruments of righteousness unto God. We must honor him with our bodies and spirits which are his. It is one, and by no means the smallest evidence of a gracious state, that the Christian, with Moses, longs to see the *glory of God*, in his goodness to the children of men. He desires, he earnestly desires, to see the kingdom of Christ extended in the earth, and his eyes run down with tears when men keep not God's law.

IV. In no other way can we be so useful to our fellow-creatures as by being holy, perfectly holy, here.

The truly pious are *the salt of the earth*. Christians are *the light of the world*. They are devoted to the will and service of God. Their prayers are *ferrent and effectual*,—their labors are abundant in the vineyard of the Lord, their patience is untiring, their meekness and humility are exemplary, and their love *never faileth*. It cost the Son of God much privation and suffering to redeem the world; and those in whom his Spirit dwells, who fully follow him, as did Caleb and Joshua, must be crucified with him, must renounce the honors and pleasures of the world; and they are ready to go, for their Lord and Master, to prison or to death. These are the persons who are ready to give up father and mother, wife and children, to put their life in their hand, and go forth to the Gentiles, the heathen, the Mohammedans, the papists, the cannibals of New Zealand, for the propagation of the gospel of the Son of God. While those of a weaker faith, and a less ardent affection, would give up the strife as costing too much.

V. The state of the Christian Church requires that we should go on to perfect-

tion. And what is the state of the Christian Church at this day? The answer to this question is painful.

We are bound to give thanks to God for the effusions of his holy Spirit vouchsafed to many parts of our guilty world. It is cause of thanksgiving that many who a short time since lay in darkness and death, have been brought to the knowledge of Christ Jesus. But all these are as the drop of the bucket compared with the great mass of mankind. But passing over many things, let us fix our attention on Protestant Christendom, and what do we see? We see multitudes who know not God, and who, though they profess to be the followers of Christ, are nevertheless so much like the rest of the world, that we cannot discern the difference between them, except on certain occasions. Now what will be so likely to rouse the slumbering Church as an exhibition in life of the real difference between the mere nominal professor of religion and the true follower of Christ? The mere profession of Christianity has no great excellence, no great attraction, no great power; but let the profession and the power of it be united in the lives of the holy, and the victory over the world, and the triumph over death which the gospel gives, will ensure the greatest and most glorious state of the militant church.

VI. The state of the world itself requires that we should be holy as He who hath called us is holy.

Let the world, let infidels see the advantages of real religion over the spirit of the world, and it will become an object of desire to feel it. Let then the Christian, and especially the Christian minister, put on the whole armor of righteousness, and with that make war upon the world, the flesh, and the devil, and they shall be subdued or put to flight. Yes, the weapons of our warfare are not carnal, but *mighty through God, to the pulling down of strong holds*, and the levelling everything that exalteth itself in the earth. And who can behold the sins and miseries that are among men, and not feel his heart moved with compassion towards them? Do you ask, what can I do to remedy their condition? I answer, you can set a light in their path to guide their feet into a pleasant way, and to show them the highway of peace. Another and another can do the same, till thousands of thousands shall burn with a steady and brilliant light, shining in darkness, pointing out the good and the right way. In this way every one may do something for the good of our race. And were we perfectly holy in heart and life, our instrumentality in the work of saving souls, would be much greater than it now is, as it would be much more consonant to the will of God to employ that instrumentality in his work of saving souls. We are now so impure, so lukewarm, so much conformed to the world, so unbelieving, that he cannot do many mighty works in the way of saving sinners, and much less can he employ us in that service.

VII. God commands us to be holy. The holy God cannot but require holiness of his rational, moral creatures. "Be ye holy, for I am holy," is his first and great command, and is the sum of all his requirements and of our duty. "Be ye perfect even as your Father which is in heaven is perfect," is but another form of expression for the same thing. There seems to be little disposition, among even nominal Christians, to deny that *perfect holiness* is *required* of us; but then they seem to think that though this be the command of God, yet it cannot be fully obeyed in this life.

VIII. But we may observe, further, that this is not only commanded, but promised also, to all those who diligently seek it. "If we confess our sins he is *faithful*, (true

to his promise,) and *just* to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. "Thou shalt be perfect with the Lord thy God." "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." On the other hand, the New Covenant *promises* to the believer perfect holiness. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."

IX. Christ died as much to obtain *this* blessing for us, as any other.

"The Bible positively affirms, that provision is made in the gospel for the attainment of that state, and that to make such provision is one of the great objects of Christ's redemption."\* "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 3, 4.

Now, if nothing but entire sanctification can remove the depravity which remains after justification; if in nothing but the perfection of holiness we can find the peace and happiness we crave; if in no other way we can glorify God as we ought; if in no other way we can be as useful to our fellow creatures, as by being perfectly holy; if the state of the Christian Church requires this,—if the condition of the world demands it,—if it is both commanded and promised in the word of God; if Christ died to obtain this blessing for us,—then should we both believe in, and diligently seek after it.

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#### WHAT SHALL BE DONE TO REVIVE THE WORK OF HOLINESS IN THE CHURCH?

In the years 1760 and 1762, there were great revivals of holiness under the labors of Mr. Wesley, in London and Bristol, and some other places. In London alone, there were six hundred and fifty-two members of the classes, who professed to experience this great blessing. Mr. Wesley, with his characteristic caution, took great pains to examine these cases, and he testifies that, in general, "they were exceedingly clear in their experience, and that there was no reason to doubt their testimony." He rejoiced greatly in this outpouring of the Spirit, for he considered it auspicious of glorious things to come in Zion. He predicted, that the time was coming, when sanctifications would be as common as conversions. O, what a day will that be! What shall be done to hasten it? Let the ministers of the Lord gather the people together, and with mighty prayer implore the descent of the Holy Ghost. Let special meetings of the church be called for exhortation and prayer, in reference to this subject. Why would it not be well to hold regularly a semi-monthly Church prayer meeting for this purpose? The importance of the subject demands special attention and extra effort at this time. How much would the usefulness, peace, and happiness of the people of God be increased by a revival of holiness! Brethren in Christ, let us awake to this matter, and rest not until we see the Church filled with the holy flame of perfect love.

\* Mahan on Perfection, p. 26

## SOME ACCOUNT OF WILLIAM CHALTON.

"God hath chosen the foolish things of the world to confound the wise."

WILLIAM CHALTON was a foreigner, a Briton by birth. He married in this country, and more than twenty years ago came from Portsmouth, N. H. to Boston. He had a slender constitution and poor health. He had no education, and could scarcely read a chapter in the Bible. Both he and his wife experienced religion about the time they came to Boston, and were regarded as true Christians. After a few months, there being a considerable revival in the Church, and much said about sanctification, both William and his wife became subjects of a deepened work of grace upon their hearts. About this time many bands were formed, and these persons were put into bands. All of those with whom William met, within the lapse of a few weeks professed sanctification, and gave evidence that the work was sound. From that time, William and his wife went on their way rejoicing. The small tenement they occupied was consecrated to prayer and religious exercises. A class met in their room in the evening, and by day Christians frequently met there for spiritual purposes,—the tempted came for counsel, and seekers for the benefit of the prayers of this devoted and truly pious couple. Here we saw the power of Divine grace, in making these persons, who, in natural and acquired talents were far below mediocrity, the instruments of great good to the souls of many,—but to how many, and in how great a degree, eternity alone will reveal.

William's health became very poor, and the symptoms at length indicated that the fatal consumption had taken strong hold of him. His mind, however, was kept in perfect peace, and patience had its perfect work. It seemed truly that the great Master had taken up his abode there. Some one or more of the large circle of Christian friends were nearly always present. And here was a fit opportunity to mingle souls in Christian communion, fellowship, sympathy, thanksgiving and praise; and these were the constant food of their souls. The little ten-foot building, with its humble inmates, might well remind one of the family in Bethany, in our Saviour's days upon earth. After an absence of several months, and hearing that William was very low, I called to see him. I found him even lower than I anticipated. He was extremely emaciated, had a deep hollow cough, attended with large expectoration, and was so weak that he could not turn himself in bed. My impression was, that he would not live a fortnight.

The reader will be surprised to hear, that, in this state of health, he was seriously talking of a passage by water to some part of Newfoundland, to see some relations in that country, who, he supposed, were destitute of a preached gospel, and, to a great degree, of the word of God and the means of grace. He had for some time contemplated a visit to them, feeling much anxiety on account of their destitute and forlorn condition. Nor had he at this time altogether abandoned the thought of seeing them in the flesh. Hitherto the remonstrances and entreaties of his friends had dissuaded him from the hazardous undertaking. But now, as his life upon earth seemed worth but little, and his impressions were increased instead of being diminished by the near approach of death, they said, "He can but die if he goes, and he must soon die if he does not go,"—and thus they gave the matter up. His wife also said, if he must go, she would accompany him, to assist him in his feebleness.

and to share with him in his fatigues and dangers. The question being thus settled, the next thing was to be ready to sail with the first vessel that should go to that part of the British dominions.

Thus William's mind was relieved, and he was full in the belief that God would prosper him. Through the kindness of Christian friends, he was soon provided with clothing and whatever was necessary for the passage, and took his departure. Among all his friends there was, not perhaps one who thought he would live to make a port. His strength, however, increased, and he was in much better health when he landed than when he entered on board. He found his friends in the wilderness, and as destitute of religious instruction as he had anticipated. The love he felt for their souls, would not allow him to remain silent, and he began to exhort them to flee the wrath to come, and to pray with and for them; in all of which labors of love his wife took a part. Their custom was, for one of them to read a portion of scripture, (one of them could read, but it is not recollectec which,) and then they made such remarks as they had heard, or as the effort of their own minds suggested. The merciful God set his seal upon their labors, and many souls were awakened and converted. Something like a society was organized, and the work of the Lord spread greatly in that land of darkness. As the work increased, and many were added unto the Lord, it became an object for the converts to be gathered into church state, that they might have the ordinances administered to them in due form; and a missionary in a neighboring province, being applied to for this purpose, kindly took this church in the wilderness under his care. Its subsequent history I have not learned.

N. B. The above narrative is given from memory, and the testimony of living witnesses; and I am confident that the principal circumstances are substantially correct.

T. MERRITT.

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#### THE PERFECT CHRISTIAN NOT RELEASED FROM ANY CHRISTIAN DUTY.

We sometimes hear those who profess Christian Perfection complain, that they are not fed by those preachers who have not attained to that state, nor by those discourses which do not relate immediately to complete Sanctification. This, in every instance, is evidence of the want of proper instruction, to say the least. There are not two sets of duties—one for the sanctified and another for the unsanctified; but all Christians are equally required to walk in all the "commandments and ordinances of the Lord blameless."

When St. Paul directed the Hebrews to "leave the first principles of the doctrine of Christ"—by which they were awakened and brought to Christ—"and go on to perfection," he did not mean to be understood as though the first principles were of no further use in the science of religion; but they were to leave them, as the student leaves the rudiments of any science for the higher branches. But while he is cultivating an acquaintance with the higher branches, he is constantly using and building upon the first principles. An essential branch of Christian Perfection is perfection in the *first principles* of Christianity.

He, therefore, who would be perfect, must cultivate a deep and thorough acquaintance with every doctrine and truth of the gospel,—with every duty, whether it relate immediately to God, to his fellow creature, or himself. The young Christian is often very imperfect in his acquaintance with these, and the spirit in which they are to be embraced and carried out in the life.

But suppose one to be already perfect, in a gospel sense, would that exonerate him from attending to the first principles, even the awakening truths and doctrines of the gospel? By no means. As these were necessary to bring him into the favor of God, so they are necessary to preserve him in His favor. Let no Christian, therefore, think that he is at liberty to slight even the first principles of the doctrine of Christ, as being unnecessary to his edification, on account of his exalted attainments in grace. If any one think this, he is in imminent danger of falling into pride and the condemnation of the devil. Let it never be said, by any professor of religion, whatever his attainments may be, "such a preacher cannot instruct me," or, "I have no need to hear such doctrines and duties dwelt upon, because they do not come up to my experience."

But suppose a Christian to be so far advanced as not to need these doctrines and precepts, (which however we utterly deny,) are there none in the church or congregation who need them? There are undoubtedly many who must hear them or perish for ever. And can a Christian be uninterested in that which so deeply interests his fellow beings? Surely he who thinks thus, knows not what manner of spirit he is of.

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*For the Guide to Christian Perfection.*

#### THOUGHTS ON CHRISTIAN PERFECTION.

\* \* \* But O! to win souls, this is labor, this is work. This is the highest attainable point of wisdom, to win souls to Christ. How shall the Christian find this most desirable of all wisdom? Nothing can prepare the Christian for successful co-operation with the great Infinite, in saving lost men, but ardent communion with God, a consciousness that he is "walking by faith," and pleasing God in every action, word, and thought. Other qualifications are of great use to the Christian, but this one, holiness of heart and life, is indispensable to success; without it, the best efforts will all be ineffectual. Holiness is the Christian's "philosopher's stone," the means and the end, the length and the breadth, the height and the depth, the centre and circumference of all attainable or conceivable bliss. This makes darkness light, labor rest, pain sweet; it makes earth heaven, and brings heaven down to earth. But how can this state, the most desirable this side the paradise of God, be obtained? O, thou Sanctifier! do bestow on thy children strength of spiritual vision, so that we may see clearly "the way" in which we must walk if we would be wise

to win souls. The fact stated is beautifully illustrated in the lives of Wesley, Bramwell, Abbot, Carvooso, and a host of other modern worthies who through faith have "obtained promises." What gave them such abundant success in winning souls? Why, clearly their consecration to the service of their divine Master. They were eminently self-consecrated men—all their faculties and powers, their time, talents and influence were consecrated to the service of their Master, and this holy consecration made them "mighty through God to the pulling down of strong holds;" it gave an *omnipotency* to all their efforts. They could do all things through Christ strengthening them. It may be safely laid down as a rule, that in the same proportion as the Christian Church have pure hearts, and exemplify the purity of their hearts by their holy lives, will sinners, who come within their influence, be led to receive their redemption price. "They, seeing your good works, will be led to glorify your Father which is in heaven." How awfully important then, that the Church be pure, and that her light shine by her precept, as well as by her silent yet loud-speaking example. She should continually thunder in the ears of all men—

"Nothing is worth a thought beneath,  
But how I may escape the death  
That *never, never* dies!  
How make mine own election sure;  
And when I fail on earth, secure  
A mansion in the skies."

But the question returns, How can this pearl, which is above all price—that will qualify me for usefulness, and bring peace to my own soul, be obtained?

Simply by faith in the blood of Christ. The blood of bullocks and goats will not avail,—the wealth of Cræsus cannot purchase it. Nothing that the individual can do will prevail, save exercising faith in the Lord Jesus Christ. When nothing else offers for relief to the despairing soul, it should hang on the naked arm of faith, and cry, "Nay, but I yield, I yield. I can hold out no more." A full, entire and complete surrender must be made of time, talents, influence, property; in short, the little *all* must be given up. There must be a willingness to be or not to be, to have or not to have, to do or not to do, just as God sees best. But O! this willingness to yield; how shall I find this willingness? While seeking for this state of heart, we shall need decision. If there is ever a time when Satan buffets the soul, it is now; no effort will be spared on the part of this arch fiend or his emissaries to destroy the soul. If possible, he will make void the desires, perplex the reason, and throw darkness and unbelief into the soul,—thus bringing it into a state of bondage next to, if not quite in despair. This is his last strong hold. If by faith the soul can break the fetter bands of unbelief, the enemy will at once relin-

quish his hold and quit the field; he cannot stand before such almighty power. This willingness to yield obtained, and then the cleansing, sealing blood is applied; peace, love, and joy that is full of glory, flow into the soul wave after wave, until the happy recipient is borne on the strong arm of faith far above the things of time and sense. Glory, hallelujah! faith is now lost in sight, and the pure spirit holds sweet converse with its God.

“ Oh, wondrous love, that thus permits.”

But before a profession is made so hallowed, we should examine well our own hearts, and count well the cost, else we shall bring reproach on the cause most dear to us. Much is to be taken into the account, if we would live in a sanctified state. The way in which we are to walk is a narrow way; we should examine its narrowest places, and see if we are willing to walk in them until life's very end, that we may accomplish what so many have failed to do. Nature, and self, that we have loved and cherished as a first-born, must be sacrificed; the object of every moment must be made the point of the whole life; we must be self consecrated persons, and never pass over the momentary sacrifice of the heart; the secret spirit too must be offered, and the truth felt and practiced, “ You are not your own.” This decision once made, and the soul must grasp for infinity,—yes, for infinity of holiness, or the object will never be accomplished. But the seal must be kept, and how shall this be done?—As the blessing was at first obtained, so it must be retained. It is all by faith.

“ Every moment, Lord, I need  
The merit of thy blood.”

The witness of perfect love is often lost by attempting to live more than one moment at a time, as though we had some stock of grace by which we may be kept in future; and thus losing for the moment a sense of our entire dependence on God, the witness is obscured, our confidence is gone. The tempter now presents his most *cruel* and *successful* temptations to unbelief; we fear we have been deceived, and are not in a state of salvation. Now the soul should hang by faith on the merits of the blood of the Son of God, assured that if, as the temptation says, the blessing has never been enjoyed, it may be this very moment by faith. I now yield, “ 'Tis all that I can do.”

The enemy may thus be vanquished, and the temptation which appeared so grievous, prove a real blessing to the soul. It has brought out new energies of the soul,—our faith and confidence have become strengthened and increased,—the soul by it is brought nearer the holy burning throne; a new triumph carries it farther from the world with all its temptations. If the seal is kept, it must be by our observing *holy carefulness* in our lives and conversation; our words,

thoughts, and actions should be watched over with the most scrupulous care, we should always inquire whether words or actions will be most for the glory of God and the good of our own souls. If not, we should pray, "Let me not do it; let me not say it; let me not think it." Mr. Wesley says, it is almost incredible what little things the great God will notice in those who undertake to walk closely with him. As a grain of sand will injure the sight, so the least sin will hinder the right motion of the heart before God. But souls are to be won to Christ, or sink down to the regions of darkness for ever, to suffer the vengeance of eternal fire. The time is short in which this great work must be accomplished, if done at all. Responsibility is on the Church, and you, dear reader. May you be perfected in love, the Church be sanctified in her ministry and membership, so that a rich harvest of souls may be won to Christ, and he have all the glory.

BETH.

June 28th, 1839.

## APPEAL IN BEHALF OF THE HEATHEN.

We wanted something of the kind of the following article, and knew not where to find a better one than that which we give below. It was written some time ago, by Mr. Cornelius, Secretary of the American Board of Commissioners for Foreign Missions. It expressed no doubt the feelings of his heart, on a subject of vast importance, to us as well as to him. We wish our readers to give it their closest attention, and regard it as an appeal to themselves.

*From the Missionary Herald, June, 1832.*

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—JER. ix. 1.

As the salvation of the soul affords the greatest cause for joy, so its loss is reason for the greatest lamentation.

The text, though it may be supposed to have some respect to the temporal calamities of the Jews, relates chiefly to those spiritual and eternal miseries which their sins brought upon them. It may be regarded as a lamentation over lost souls. On this subject, good men in every age feel alike. You, my brethren, if you have hearts of Christian tenderness, and have learned to feel another's woe, will weep as Jeremiah did, when you contemplate its loss. When you look around on this congregation, and think how many there probably are, in this house, who, if they should die this moment, just as they are, would be eternally lost, and this, notwithstanding all that has been done to rescue them, can you help feeling? When you count

up the thousands in this city, and consider what a vast majority are living without God and without hope, and especially when you look through this nation, and remember that not one in ten of its inhabitants professes ever to have received the Saviour of lost men, does not your bursting heart seek to give vent to its sorrow in the strains which Jeremiah used, and exclaim, Oh! that my head were waters.

No matter where this ruin takes place. It may be the ruin of a Hottentot or a slave, of an Indian or an European, of a peasant or a prince, of an ignorant man or a philosopher, it is the ruin of the *soul*, the *immortal soul*, and affords just ground for lamentation.

How great, then, is the cause for lamentation when this ruin is multiplied by thousands and millions, and extended from generation to generation. Then it is that the measure of grief becomes full, and the heart is stricken with anguish. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, for the tidings. Oh! yes, the tidings of souls lost—lost for ever. This is reason enough.

I propose to apply the text to the condition and prospects of the heathen, and to show that the loss of souls among them is cause of the deepest lamentation to Christians, and ought to arouse them to immediate and vastly increased efforts to promote their salvation.

But lest false hopes concerning the prospects of the heathen, should repress our sympathy, and paralyze our efforts, it is of the greatest importance that the truth on this subject be told, and told plainly. I remark, therefore, that there is convincing reason to conclude that the heathen perish for ever.

I know there are those who not only doubt, but deny this. But who are they? With scarce an exception, they are those who doubt or deny that *any* are lost. But what are the views which the Bible gives on this most solemn subject? The principles and facts which it lays down are few and simple. The soul that sinneth, it shall die. But the heathen have sinned. Read Romans I. Read all history. Without holiness no man shall see the Lord. Are the heathen holy? Except ye repent, ye shall all likewise perish. Do the heathen give any evidence of true repentance? Except a man be born again he cannot enter into the kingdom of God. The apostles considered the heathen as in a state of hopeless ruin without the gospel. For there is none other name under heaven given among men, whereby we must be saved. Neither is there salvation in any other. The Saviour did not consider their condition safe, else why command, Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost?

No, brethren, the *whole* world lieth in wickedness, and without Christ, must sink into hell. I do not say that there are no exceptions. It is the appalling truth on this subject, that renders the text appropriate.

It may be useful to state some of the grounds of this lamentation as applied to the heathen.

The ruin is unspeakably great. Estimate it by the worth of only one soul. Some of the considerations which show this, are, its elevated rank in creation; capacities for enjoyment and suffering; capacity for *progressive* happiness and woe; endless duration; price paid for its redemption. Ask the Saviour in the garden, on the cross, how much one soul is worth. Such the worth of *one* soul. Measure now its *loss*.

But again,—this ruin, vast as it is, is extended and multiplied in regard to the heathen, almost beyond calculation. Consider their number—almost 500,000,000. All these die in thirty years. Follow them, my brethren, and ask where do they go? But this is not all. We have spoken of one generation. Sixty generations have fled since the Saviour's command was given. Oh! who can think of it without dismay? Who can compute the souls lost? The very greatness of the ruin prevents our minds from receiving distinct impressions. We must descend to particulars. Think, then, how many heathen die in one year. Were every inhabitant of the United States to be struck dead this year, it would not be as great a mortality as will take place in the heathen world this year. When you leave this house, and when you awake in the morning, when you come to the table of your Redeemer, and commemorate his dying love, what if at all these seasons you had witnessed the long funeral procession 3,000, 50,000, or 1,500,000 souls, and remembered that they died without the gospel? Would you not cry out in agony, "Oh! that my head were waters and mine eyes a fountain of tears."

Another ground of lamentation is, that their ruin, great as it is, is *unnecessary*. Were this city to be laid in ashes in consequence of some great neglect to extinguish the flames when they were under control, how would it aggravate the calamity! Were a remedy known and provided for that raging pestilence which has swept 50,000,000 of human beings from the earth in ten years, how it would aggravate all our feelings! So of the heathen. A remedy is provided for them as well as for us. Christ has tasted death for *every* man. His blood cleanseth from *all* sin. Christ is the propitiation for our sin, and not for ours only, but for the sins of the *whole* world. Bread enough. Room enough.

Another ground of lamentation is, that the Church has this remedy in her hand, and has the necessary means of applying it; but hitherto has neglected to do it effectually. The remedy is the gospel. To spread it over the earth, nothing is wanting but the spirit of the primitive church. Where this spirit exists, all means are forthwith provided. No lack of men nor money.

Another ground of lamentation is, that this neglect to apply the remedy is in disobedience to the command of Christ. Had the com-

mand been obeyed, what a difference in the state and prospects of millions of souls for eternity ! Oh ! how many had been lifting their voices before the throne of glory, who are now lifting them up in despair !

But our lamentation cannot alter the destiny of those who have already entered on the retributions of eternity. No, the 20,000,000 who fled last year will never be the better for our present tears. But there are other millions who are rapidly following them. Let us hasten to their relief. Shall not the churches of this favored land now come forward to this work with new energy ? Shall they not now show the heathen that they are in earnest ? Men are coming forward for this service in greater numbers than ever before, and more will come if the church prays and labors. But I must not close without reducing what is proposed to distinct heads.

Resolve that you will live in reference to this end.

Increase in holiness. Every advance you make will benefit the heathen.

Make conscience of informing yourself fully in respect to the wants of heathen.

Be willing to make sacrifices.

Do what you can to get every man, woman, and child to give something, at least once in a year.

Pray more.

Encouragements many.—Word of God.—Signs of the times.—Facilities.—Success.

Motives.—Life short.—Eternity near.

One thought—take care not to lose your own soul.

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#### A BEAUTIFUL SENTIMENT.

The late eminent judge, Sir Allan Park, once said at a public meeting in the city : " We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization ? Christianity is mixed up with our very being and our daily life ; there is not a familiar object round us which does not wear a mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it : not a law which does not owe its truth and greatness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the gospel."—*London paper.*

**EDITORIAL REMARKS.**

The session of the New England Conference, now just closed, together with indisposition on the part of the editor, have occasioned some delay in the appearance of the *first* number of the "Guide to Christian Perfection." The same and other reasons have combined to prevent that variety and richness of matter, which we hope to be able to give in future numbers of the Guide.

And here we would say, distinctly, that to make the work as good and as acceptable as it may be, will require, and *must have*, the assistance and hearty co-operation of its friends and patrons.

Let it be borne in mind, that the work here presented to the public, is the *first* publication of the kind ever commenced either in the Methodist Episcopal Church, or the Wesleyan Conference in Great Britain. The founder of Methodism, the Rev. John Wesley, was the first to revive, to any considerable extent, the subject of Christian Perfection. He explained, proved, and defined the doctrine, and many entered into that blessed state, and abundantly experienced its truth. Many of the ministers and very many of the members of this denomination, on both sides of the Atlantic, have been and still are the happy witnesses of its truth and excellence; and many have, in the full enjoyment of it, been carried, through death, "triumphant home!" while some of our ministers have, in their dying hours, regretted that they had not preached it more explicitly, and exhorted their brethren to be faithful in declaring it in the churches. Of this class, in particular was the Rev. Elijah R. Sabin, who some years since went to the South for his health, and from thence sent such a message to his ministering brethren in New England, which he dictated with his dying breath. But we, brethren, have additional motives to engage in this branch of our work with redoubled zeal; God is advancing this work in many circuits, stations, and classes. They want encouragement, and it is for us to say whether they shall have it—of the right kind, and in due season. Perhaps there is no means better adapted to this object than that of a periodical; and many we know do rejoice in the prospect of having one devoted to this cause.

We want your assistance, brethren, particularly in communications for the Guide. And there are a great variety of subjects within your spheres, on which you are requested to write, and that as soon as you may find it convenient. We want essays on the nature of sanctification and scripture holiness, which terms are used synonymously with that of Christian Perfection in these pages; on the duty of all Christians to go on to perfection, with the encouragements they have to do so.

We want also accounts of such as have attained the enjoyment of this blessed state, especially such as have *died* in the possession of it, and such as can be given in their own writing. This, however, we do not make an indispensable condition. And let not the modesty of any stand in the way of their complying with our request. It is a plain narrative of facts that is wanted. In many instances the ministers could employ themselves in collecting and writing these accounts, and by so doing they would benefit themselves and others.

Every account must be accompanied with a responsible name, though this need not be given to the public, and will not be if it be so requested.

Accounts of the revival of the work of Sanctification, its distinctive features, and the particular means of promoting it. And finally, every means may be employed

for the promotion of this branch of the work of God, that is good to the use of edifying.

And permit us to suggest, whether it would not be well for our brethren in the ministry to hold prayer meetings frequently, for the promotion of this great object.

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#### COMMUNICATIONS WANTED FOR THE GUIDE TO CHRISTIAN PERFECTION.

We have as yet received but little matter for the Guide, though every day shows more and more clearly the importance of such a work. Attention has long been given to the subject of Christian Perfection, by the Methodists, both in England and America. But it is a very recent thing that the subject has been regarded with complacency by any portion of the Christian public beyond our own pale. We have always believed that the time was not far distant when others would come up to the help of the Lord, successfully to plead the cause of holiness in this land. That day has arrived. Several pious persons, ministers as well as others, of different denominations, have recently embraced the doctrine as we have ever held it. The Rev. Mr. Mahan's work on this subject, recently published in Boston, will do, we have no doubt, much good. Of this we are the more confident, as the author makes it, not a matter of theory only, but of experience and practical utility. To this we may add, that our own people never felt the importance of going on to perfection as they now do. But after all the encouragements to go forward, we must be dependent on our friends for patronage and communications for the work. We can furnish matter for it, but if we do, a large portion must be second-hand, and such as has been before the public already. To such as have read this before, it cannot be as acceptable as new matter. We must, therefore, depend on the friends of this cause for the matter that will both please and profit the reader.

Our brethren in the ministry can, and they *must* help us. And would it not be well for every minister to preach on the subject, and take other steps to revive this work, and give us the result of their first labors? Let any one look about him but a moment, and he will see much that must be done, and that must have his attention. And would it not be well for every preacher in charge to give a brief view of the state of his charge in relation to this subject, and the symptoms developed by his first efforts? It would, no doubt, be pleasing to every preacher, as well as to us; to be able at a future day to look back and trace the commencement of this work from its small beginnings to its amplitude. Should every minister comply with our request and make a communication, we might get more matter than we could crowd into the pages of the Guide. But then we could select the most important from all that should come to hand. Without assistance, we repeat, the Guide must languish for the want of sustenance, even in the midst of plenty.

There are many brethren, besides the ministers of the Word, who could aid us much by their pens. May we not calculate on their assistance?

A WORD TO THE FEMALE MEMBERS OF THE CHURCH.—Many of you have experienced the grace of sanctification. Should you not then, as a thank-offering to God, give an account of his gracious dealing with your souls, that others may be partakers of this grace also? *Sisters in Christ*, may we not expect that you will assist us both with your prayers and pens?